

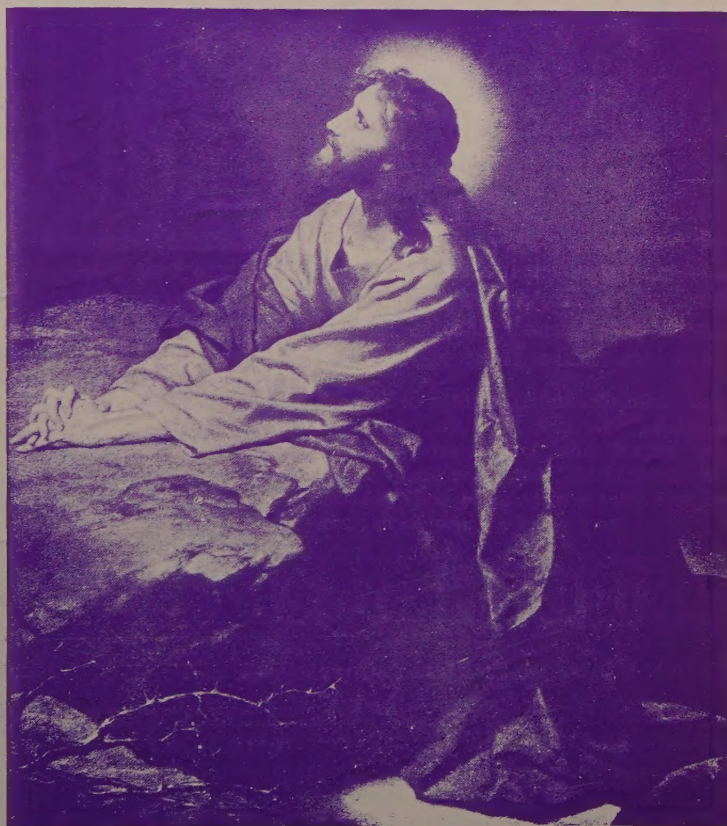
THE
EXPOSITOR
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JOURNAL OF PRACTICAL CHURCH METHODS

...commeth Jesus with them
...a place called Gethsemane.
...saith unto the disciples, Sit
...re, while I go and pray yon-

Matthew 26:36, Mark 14:32



Volume LIX, No. 12

December, 1957

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The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

HIMALAYAN TEST

By James H. Jauncey

ABOUT thirty years ago the Sadhu Sundar Singh, in one of the attempts he made to take the gospel to that forbidden land, was making a journey over a high Himalayan pass into Tibet. He was called the "Sadhu" or "holy man" because he chose the dress and life of the Hindu holy men of India as a convenient way of witnessing for Christ, his Savior.

As usual, he had joined company with another traveler, for he never wasted an opportunity to share his message. This time it was a Hindu trader.

"This teaching of your Christ doesn't make sense," the merchant was saying. "You really mean to say that He demands of you Christians that you be willing to surrender everything to Him?"

"Yes," said the Sadhu. "I did that long ago when I accepted Him as Savior, yet no one in all India is happier than I."

Their conversation was interrupted by a sudden change in weather, not unusual at that altitude. Soon they were struggling for their lives against a blizzard. The wind and sleet chilled them to the bone. A few hundred yards ahead, they knew there was a cave often used as a traveler's refuge. If only they could reach it, everything would be all right.

Suddenly they were stopped by a heap of snow in their path. They were about

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THE YEAR OF JUBILEE

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clamber over it when they heard a groan. Quickly they pushed away the snow. Underneath was the limp body of an unconscious man.

"I think I know what's going through your mind," said the trader. "You think that as a Christian you should help this man. But you can't. It would cost you your life."

"I know," said the Sadhu. "But the Lord Jesus wouldn't leave him here, and neither will I."

"It's your life," the trader said, shrugging his shoulders. "But I only have one life to live, and I'm going to save it." With that he headed up the pass into the blizzard.

Sadly Sundar Singh knelt in the snow, committed himself to God, hoisted the man on his back and began to stumble his way forward. He expected that soon his already waning strength would give out.

Instead the extra responsibility seemed to give him new strength, and the exertion brought new warmth to his body. Then his great relief, the unconscious man stirred.

The Sadhu stopped and massaged his

limbs. Soon the man was able to walk at his side with some support from the Sadhu. After a couple of hundred yards the blizzard broke revealing that they were almost at the cave.

But not more than fifty feet away was another heap of snow. Underneath was the body of the Hindu trader, frozen to death.

The Sadhu sighed.

"There is the man who said he had only one life to save," he whispered sadly.

Of all the enemies to public liberty, war is, perhaps, the most to be dreaded, because it comprises and develops the germ of every other. War is the parent of armies; from these proceed debts and taxes; and armies, and debts, and taxes are the known instruments for bringing the many under the domination of the few.

James Madison.

Use the advice you give to others, and you will find your friends growing in numbers, and in devotion.

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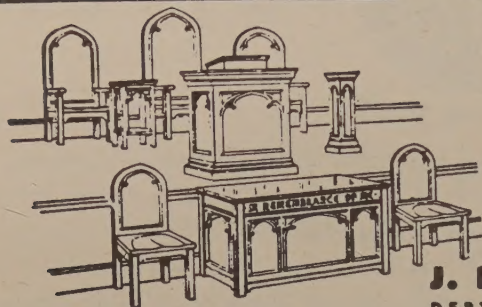
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THE PRACTICE OF PRAYER

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LIVE A DAY

C. IRVING BENSON

AT A TIME

THE load of tomorrow added to that of yesterday, carried today, makes the strongest falter.

When Dr. James Chalmers - the "Greatheart" of New Guinea - went back to his native Inveraray in Scotland, he received from his townsmen the freedom of the burgh.

In acknowledging the honor, the great pioneer missionary, who was later to be killed by Papuan natives, stated what had always been the animating principle of his life: "I have never been able to look far ahead, but I have tried every day to do every days work as well as ever I could."

And that, I am persuaded, is the way to live, - simply, sincerely and serenely.

We must learn to see our work as our chance to share in the work by which the world's life is carried on. It would be a short cut to the millennium if every one of us regarded his task as his best contribution to society.

Some tasks in modern industry are mechanical and monotonous but even they can be redeemed by the spirit in which they are performed.

Do the day's work. Begin the day well. Some people are regular only in their irregularity. They have reduced the system of being unsystematic to a science - like a famous Duke of Newcastle whose biographer said, "His Grace loses an hour every morning, and spends the rest of the day in looking for it."

Those who loiter by the way are apt to indulge in the delusion that the work of the day can be crowded into the evening hours.

Let us do the day's work well, for our health of mind depends on the way we do things.

To do things readily and with despatch is good, but haste can be a demon driving us like slaves and tormenting our minds.

The morning Quiet Time enables us to

plan our day with God's help, to write down what we have to do - to face it serenely.

We can sit down and contemplate all that we have to do until we are frightened into doing nothing.

Look into the faces of men and women you see in the streets. Look into your own mind and heart, and what do you find? Often there is tension, the result of trying to live out life in one whole span: forgetting God's grace and wisdom in giving us a day at a time.

"Anyone can carry his burden, however hard, until nightfall," wrote Robert Louis Stevenson. "Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, purely, till the sun goes down. And this is all that life really means."

Jesus was always trying to impress this truth upon the minds of his hearers. He sought to persuade men to trust the coming days to God, and to live worthily and nobly today. The only way to keep life livable is to take it in daily installments.

Worry comes from the bad habit of importing into today the burdens and tasks that belong to tomorrow.

We see stretching ahead things to be done, troubles to be met, emergencies to be faced, till the mind staggers under the burden and becomes unfitted to cope with the duty of the present.

We must, of course, plan for the future. But it is another matter when we let the whole situation, which may or may not meet us tomorrow, invade our mind today.

God is there in the unknown *TOMORROW*, and He will be at work for us. Many of us have the bad habit of trying to play the part of *PROVIDENCE* in our own lives.

St. Augustine gave sound advice when he said: "Trust the past to the mercy of God, the present to His love -- the future to His Providence."

Melbourne Herald, Melbourne, Australia

QUICKEN ME

PAUL V. LEYDA

IN this day of speed and activity, few might be praying to be "quicken'd". Good activity has its value, but mere restless change is not enough. According to a story, a film actress went to see a doctor, and he said she was run down and needed a change. Her reply went like this: "Do you know that during the last 18-months, I've had three husbands, four cars, three jewel robberies, eleven cooks, two divorces, and seven landlords? What other change can you suggest?" Though I refer to such a story, I am deeply serious as I speak these two words: Quicken me.

Today as never before we need to take some standard of values higher than ourselves. This is one good reason for being in church as we seek to worship. "In deeper reverence, praise." Today is a day for Thanksgiving to God.

As we may seek for more "life" from God, there is no real contrast or contradiction if we also sense "the silence of eternity interpreted by love,---take from our souls the strain and stress, breathe through the heats of our desire Thy coolness and Thy balm." We may well continue to pray, as it were, "Speak through the earthquake, wind and fire, O still small voice of calm." How close are sound and silence when we read that planes reaching up well over the 600 mile per hour speed may still possess silence enough to permit one to hear the ticking of a watch in the cockpit.

Have we really learned to Love God? Have we been hungering and thirsting after Him? To have true Thanksgiving we must possess Christ. For this we must care enough. As Americans how can we show our appreciation for the inheritance that is ours? As Christians how can we give thanks for our spiritual inheritance? In view of God's love and of His gift to us is there room for any bitter thought? If we have such, we are indeed in dire need. If we have sorrow we can place it on the altar and exchange it for fellowship, joy, and love. If we have pain, we must place it in God's hands and take His comfort in fellowship.

As we seek new life in Christ, we come more and more clearly to the realization

The Methodist Church, Little Valley, New York

that mere church membership is not enough for no church is good enough. If this church is not as good as it needs to be there is mutual job ahead. To clear our thinking, consider Russia for a moment-the people as such have little voice and no choice in the government, but not so in this country- there are faults in our government the responsibility must rest clearly on the people. The same thing is true of the church, it is our own personal responsibility. We must be stewards of God's gift. And how are we doing? Now that it's all over, what did I do yesterday, that's worth mentioning?

What is our aim, our goal, our purpose? Dare we see deep into the preacher's "call" or the business man's ambition? Does our dedication match our challenge? We are called to unselfish greatness, strong character, and courage, sincerity, and integrity- there is no room for complacency. Few have learned to pray for work, but we need to pray "Help me to labor earnestly." Someone said, "What one says on his knees is less important than what he DOES when he rises."

We are inclined to think that we would not today speak as did the psalmist of old. He said, "Hear my prayer, O Lord, hear me speedily..." This shocks us. We say that was an old idea to be so bossy with God, forgetting that we still are insistent in our prayers to Him. How many people have you heard of that pray, "Give me, God" and then are peeved if God says "Wait", or "No"? Keep me, my God, from stain of sin, just for today--.

We forget the importance of little things if we are not ready to pray "Let me be kind in word and deed--" There are countless people seeking to gain a good personality- they want to be liked, to have friends, to be loved and respected but forget the kind and thoughtful thing right now.

"Let me no wrong or idle word unthinking say,
Set Thou a seal upon my lips ---
through all today."

Deliver me, O Lord, from mine enemies... The psalmist sought protection from enemies round about, but may we in a moment of deep insight pray, "Deliver me, O

God, from myself-." Truly we are our own worst enemies. Deliver me from my past record of failure, mistakes, sin and weakness. God can give us a clean page to start over, but remember if the Devil got your number once-he'll be back. If every man has his price, if everyone of us has a breaking point, remember that if the Devil gets through our defences once, he may not up the bid by much the next time he comes.

We are often told to Judge not - and a great number of people seem to rest content to let a merciful God judge them on the last day, if He just won't bother them now.

"Forgive our foolish ways
Reclothe us in our rightful minds -"

Just how do we expect to keep right and sane at our present pace, in our present direction? Who is to judge right and wrong? Are we not to learn to face the honest facts and the straight truth? Would we set our selfish wills aside?

Over and over, we must pray, "Teach me to DO Thy will." What are the fundamentals? Are we "teachable?" Many teachers report that the youth in school sits back, and seems to say "I dare you to teach me anything!" But youth is not alone.

A school boy was making a speech about the national debt: "It is too bad that future generations cannot be here at this time," he said, "to see the magnificent things we are doing with their money." magnificent

While we are on that topics, might we do well to wish that future generations of Christians might look in on our activities to see what wonderful things we would do for the Master. Christianity, democracy, and education have a lot in common, in as much as each is made up of a lot of self-tests. A woman once said to me, "I suppose I have failed my daughter..." Indeed she had, and I think she knew it. It is an old saying, oft repeated, "Why didn't someone tell me these things?" But let us not kid ourselves with that sentence - there isn't a person in the room that does not know right from wrong. Let no youth blame parents for his own willfulness, but at the same time let no parent try to dodge his share in the responsibility.

"Let me be faithful... Father, today."
And again "In simple trust like theirs who heard, Beside the Syrian sea, .. Let us, like them, .. rise up and follow Thee."

To repeat our prayer, "Teach us, O Lord" leads us to set up a scale of values against which we can test ourselves." Christianity is largely a matter of having the right allergies toward what is evil and the right allegiances toward the good." Again, some-

one has said that character must teach one to desire TO BE and NOT merely TO HAVE Or take this one, "Good character is that quality which makes one dependable whether being watched or not."

The story is told of an old Indian who bought some things from a store. Back in his wigwam, when he opened the bundles, he found money inside one of them. Early the next morning he returned the money.

"Why didn't you keep it?" asked the storekeeper.

"There are two voices inside of me," replied the Indian. "One said, 'Keep it, you found it, and the man will never know.' The other said, 'Take it back. It is not yours'."

"The two voices inside of me talked all night. Now the voices will stop talking and tonight I shall sleep."

Finally, we repeat the words of our text -- Quicken me, O Lord, for Thy Name's sake... What does it mean? To me, it means that we are all in this life situation together - preacher, board members, teachers, parents. When we say "Quicken me, O Lord, for Thy Name's sake..." we are in reality praying a rather shocking, urgent, dangerous petition - FOR GOD'S SAKE, LET US WAKE UP.

May this be our spiritual prayer from our innermost hearts.

.. ..

Text: Read Psalm 119:25, 37,40,88, 107,149, and 154.

Responsive Reading: Selections from Psalm 143 (Methodist Hymnal, P.579, 14th Sunday, second reading, Yearning for God.)

METHODISTS GAVE \$25,000,000 FOR HOME and OVERSEAS MISSIONS

The Methodist Church in 1957 both received and paid out more money for mission work at home and overseas than in any previous year, according to a report from Buck Balls, Pennsylvania.

About 600 persons there for the annual meeting of the Board of Missions of the Methodist Church were told that the Board and its three administrative divisions had a record income of \$25,779,279 for the fiscal year ending May 31, 1957.

Within that year, the Board and divisions disbursed a record total of \$25,206,494.

Shall I tell you what sustained me in my exiled life among strangers whose language I could not understand? It was this . . 'Lo. I am with you always, even unto the end of the world'."

--David Livingstone

HERITAGE

HOW many of us realize that America is the first nation in the history of mankind that was founded on the premise that men are endowed by God with the rights to life, liberty and the pursuit of happiness and that the function of government is to be LIMITED to the PROTECTION of those RIGHTS!

PERSONAL LIBERTY

It is important for us to realize that operating on this principle on the belief that government is instituted solely to secure these God-given rights to men, we, the citizens of this American Republic, have benefited more economically and materially, and I dare say spiritually, than any other country at any time in history, including our own day. The ideal of personal liberty which has found its best expression in the American system of free private enterprise has brought us here the greatest measure of that which men have always dreamed of as the "abundant life."

Here in the United States of America more young people go to high school and college, than in all the rest of the world combined; there are here, within the confines of the 48 states of the U.S.A., more schools, more libraries, more hospitals, more churches, than there are in all the other nations of the world put together!

Sometimes you hear it said that this abundant life which we in America enjoy is simply because our country has been blessed with more natural resources than any other region. But that is not so. Measured in terms of natural resources other nations are as rich as ours, including Russia and China, and perhaps India. And there you have it; if unlimited government, if the ideal that the state and not man is supreme, if some other doctrine than the Christian concept of man as a free being endowed by God with life and liberty and the right to pursue happiness, is right and true, then other peoples, not Americans should be enjoying the blessings that are America!

But it was not that they might have more of the material goods of this world that our forefathers risked their lives, their fortunes

and their sacred honor. But it was for the principle that men "of Right ought to be" free and regarded as equal before the moral law. This is essentially a religious principle. This American creed is a moral one, based squarely on the Ten Commandments and the Teachings of Jesus. That we do have more material wealth in the United States than in any other nation in the world is simply the consequence of the ideal—not simply the benefits that we derive from it, that is the genius of America.

Why is it wrong to suppose that this principle and this ideal will not work in other regions of the world, if it has worked here? Why must we assume that individual liberty and its corollary, private enterprise, might be acceptable for America but that other nations must operate under some form of socialism or communism? Indeed, it is one of the strange ironies of modern politics that we, the richest nation in the world which came by its riches under a capitalistic form of economy, should be supporting struggling socialistic governments in other parts of the world; that they should look to us for their welfare while at the same time deride our system as obsolete, faltering and out of date.

Let us understand anew that it is we, Americans, who are the great revolutionaries in history. As Erwin Canham so eloquently and truly says: "We of the Western World, but particularly we in the United States are the great revolutionaries in world history and our revolution is basically a spiritual one, one which we have already proved in action. We stand in human history as the greatest revolutionaries of all time. We are the guardians of a sacred and dynamic heritage." Surely the Communist with all his violence and his ruthless disregard of the individual as a sovereign being is presenting nothing new on the pages of time. Why, of all the human beings who have ever trod this earth only 3-percent have been free-free in the sense that you and I consider as being free. Indeed, we are "the guardians of a sacred and dynamic HERITAGE!"

--From "CHRISTIAN ECONOMICS",
February 4, 1958, Vol. X, No. III.

THE CHURCH AT WORK



A Call for Minutemen

Let's Multiply Our Ministry

Rightly or wrongly, it is a generally accepted rule of thumb that there is an inverse ratio between a congregation's numerical growth and its overall efficiency. It is not unusual for a small congregation to have an average church attendance exceeding its communicant strength. However, a large congregation may consider itself quite fortunate when its average church attendance is forty or fifty per cent of its communicant strength. The same experience obtains in fiscal stewardship. A small congregation usually raises much more money per capita than a larger congregation. Again, it is not unusual for a smaller congregation to have a large number of willing workers volunteer for the innumerable jobs that need to be done in every local church. A larger congregation, such as ours, on the other hand, has great difficulty getting even a dozen men to come out for Christmas decorating or some similar project.

Why should these discouraging experiences be so general? — Does this pattern of inverse ratios demonstrate the validity of some inexorable law of diminishing returns? Or, — can we put our finger on some particular condition which, if corrected conceivably could alter the pattern radically?

As we ask these questions, one problem, in particular, comes to mind — the problem of adequate communication in a large congregation. The time a pastor can give to the private care of souls and to home visitation is extremely limited. As a result people often feel that the church and its pastor are not interested in them personally. They do not generally know what is going on in the church, what the problems and the needs of the church are. Outside of attending public worship they have had no contact with the church. Consequently, they have but little information and can hardly be expected to have very much inspiration.

This writer believes that the above conditions are not necessarily inevitable. There is something we can and must do. We must improve our communication between the church and its individual members. This cannot be done unless we learn to multiply the ministry by using effectively the tremendous, dormant, potential of our laity. — This, under God, we propose to do. We are calling for one hundred sixty Redeemerites who are genuinely concerned about the welfare

(Continued on Page 318)

of their church-concerned to the point where they are willing to do something about it. These one hundred sixty reliable and accountable volunteers, both men and women will be adequately trained, then commissioned periodically to visit Redeemer's membership for the purpose of improving over-all liaison, disseminating information, encouraging church attendance, discussing congregational plans, programs, etc. In short, they will serve as an extension of the local ministry. Such a program, if conscientiously and carefully planned, and if prayerfully carried out, will assuredly lift the over-all efficiency of our church and make of it a far more effective witness in the world and our community.

We invite you to volunteer of your time to help with this *REAL CHURCH WORK*. May we ask you to call the church office and to state your willingness thus to serve Christ. The first three training sessions for these "Minutemen" will be held, D.V., on... (three evening meetings, a week apart, from January 31 to February 12.) May God give us these much-needed workers that His Will may be done by us and His Kingdom may come to us.

--R. W. Langhans, Pastor, Lutheran Church of the Redeemer, St. Paul.

The Upper Room A Communion Service

"It had been our custom for some time," writes the Rev. Gordon W. Mattice, Westminster Church, Rochester, N. Y., "to have a Palm Sunday Communion Service for our young people, and then we decided to plan the service in a different manner."

He continues: "We decided to observe the occasion as the hour of institution in the Upper Room. The group decided on meeting in a room decorated with palms and the central point of interest was an illuminated picture of the *Last Supper*. This part of the service was the *Preparatory Service*. A short meditation based on the picture was given, the various elements being pointed out.

"Then the group entered the *Upper Room*. The tables were arranged in the form of a cross, covered with white cloths, with candles for illumination. As the group entered, they took seats around the table. Familiar hymns of the Cross were played on the violin and piano. Each communicant served himself. Pitchers of wine were on the tables, as well as unleavened bread. (This may be secured from a Jewish grocery.) The only words spoken were

those of Scripture, as outlined in the formal program. At the conclusion, the first verse of 'O Master, Let Me Walk with Thee. . . ' was sung, and the benediction pronounced. The group left the *Upper Room* silently.

"This was one of the most impressive services our young people attended. Many spoke of it later, saying that it made the communion service much richer for them, giving it greater significance to them.

Here follows the actual service of preparation, as given in the formal bulletin, printed for the occasion:

The Service of Preparation

The Prelude

Hymn: "My faith looks up to Thee"
(printed on back page)

Prayer

The Direction of Thought (Meditation based on picture of Last Supper)

Silent prayer, during which time we shall ask that HE has prepared our hearts and minds for the Sacrament.

To the Upper Room (Group goes silently from first room to Upper Room)

The Communion of which we are about to partake is kept as simple as possible—as simple as the First Supper.

In order that this may mean as much to you as it meant to those who first partook of it, you will approach it as they did, silently, prayerfully, thoughtfully, and reverently.

The Procedure

1. This will be a *silent* service, the only words being spoken being those of Scripture. (Printed on page two of the formal bulletin, and reproduced below)

2. The *Large Chair* is symbolic of the Presence of the Host.

3. You will serve yourself as the *Bread* and *Wine* are passed to you by your neighbor guest.

4. The conclusion of the service will be the singing of the first stanza of "O Master, Let Me Walk With Thee." We shall sing this without musical accompaniment and without the printed words. Guests will furnish themselves with the words during the service of preparation. You will then remain in silent prayer, until dismissed, when guests will leave the room silently.

Words from the Scriptures

"And the first day of unleavened bread, . . . his disciples said unto him, where wilt thou that we go and prepare that thou mayest eat?"

"And he sendeth forth two of his disciples,

and saith unto them, Go ye into the city . . . to
 a large upper room furnished and prepared . . .
 there make ready for us.

"And his disciples went forth, and made
 ready. And . . . he cometh with the twelve.

"And, . . . Jesus took bread, and blessed,
 and brake it and gave to them, he said, Take.
 Eat: this is my body.

"And he took the cup, and when he had
 given thanks, he gave it to them: and they all
 drank of it.

"And he said unto them, This is my blood
 of the new testament, which is shed for many.

"And when they had sung an hymn, they
 went out into the mount of Olives."

Children's Good Friday Service

(This Good Friday service was planned by
 the Pastor and staff of the Sunday School of
 Westminster Presbyterian Church, Rochester,
 New York, in cooperation with children se-
 lected to take part in the service.)

Prelude

Call to Worship

Processional Hymn: "I think when I read that
 sweet story of old . . ." (Printed in full in
 the program.)

Invocation and Lord's Prayer

Scripture

Anthem: "Open Mine Eyes That I May See"
 An Interpretation of "The Saviour's Seven Last
 Words"

1. *Forgiveness*—"Father, forgive them."

Duet—"If I have Wounded Any Souls
 Today."

2. *Thoughtfulness*—"With Me in Para-
 dise."

Hymn: "O Master, Let Me Walk With
 Thee."

3. *Love of Parents*—"Behold Thy Son."

Duet—"There is Beauty All Around."

4. *Need for God*—"My God, My God . . ."

Hymn—"I Need Thee Every Hour."

5. *Thirst for God*—"I Thirst."

Poem—"I Heard the Voice of Jesus."

6. *Thoroughness*—"It is Finished."

Hymn—"O Zion, haste . . ."

7. *Trust in God*—"Into Thy Hands."

Hymn—"I Would be True . . ."

A Summary

Benediction

Postlude

Easter Sunday Morning

Worship Service

"Now is Christ risen from the dead and be-
 come the first fruits of them that slept."

"Let all things seen and unseen
 Their notes of gladness blend,
 For Christ the Lord that risen,
 Our joy that hath no end."

Organ Meditation—

a. "My Heart Ever Faithful"—Bach

b. "He Shall Feed His Flock"—Handel

c. "Mt. Rubideaux"—Gaul

The Call to Worship

Choral Introit—"God So Loved the World"—
 Evile

Processional Hymn—No. 163, "Jesus Christ is
 Risen Today."

An Affirmation of Faith—The Apostles' Creed
 (Congregation standing)

Prayer of Invocation and Lord's Prayer

Anthem—"We Will Be Merry"—Marryott

Reading of the Easter Scripture

Violin Concerto—"Air"—Opus 28—Goldmark

Morning Prayer. Choral Response.

Talk to Boys and Girls

Recessional Hymn—162, "The Day of Resur-
 rection!"

Offertorium for Violoncello—"Adagio"—Bach-
 Siloti

The Sermon—"The Miracle of the Opened
 Grave"

Easter Solo—"Hosanna"—Granier

Prayer and Benediction

Benediction Response—"The Lord Bless You
 and Keep You"—Lutkin

Organ Postlude—"Hallelujah Chorus"—
 Handel

—Westminster Church, Rochester, N. Y.
 Gordon W. Mattice, D.D., Pastor

BE TRULY FRIENDLY, BOSSES ADVISED

Supervisory personnel in industry can
 develop effective employer-employee re-
 lationships by being "genuinely friendly"
 and giving troubled workers "a chance to
 blow off steam," a Rochester psychia-
 trist said recently.

Dr. Ralph T. Collins, a psychiatrist for
 the Eastman Kodak Company, said a super-
 visor "should be a mature adult with
 healthy emotions and mental outlook."

He added that a supervisor should recog-
 nize that people "want to love and be

loved to feel significant and to feel secure."

"A good supervisor thinks of the human consideration in all his dealings with people," Dr. Collins emphasized.

Dr. Collins was speaker recently at the University of Buffalo's Capen Hall, the talk sponsored by the Buffalo Academy of Medicine and the Buffalo, N.Y., Neuropsychiatric Society.

* * * * *

There are suggestions here for members of our Churches and affiliated organizations, in their dealing with new members, aged members who may lack social-importance, or wealth, and many average citizens. A pastor told a visiting pastor-speaker "not to bother to go through the hand-shaking ordeal at the door, because the important people would be at a brief gathering in the social rooms."

Another was reported as telling a new village resident "not to expect the important people to speak to them for a few years, until he had made contributions to all local projects, and to all church projects, and then 'they'll call you by hour first name'."

People of all walks of life will be co-operative in doing their part, if they are treated like acceptable citizens and acceptable members of the church, even before they are "tested" on the basis of "giving" or "social standing" on the local level. Did Jesus base His service to men on social standing? or wealth? Let's adopt His methods in our dealing with one another.

NATIONAL RECREATION SOCIETY

The National Recreation Association, a Service Organization Supported by Voluntary Contributions, is located at "8 West Eighth Street, New York 11, N. Y.

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P.O.Box 81, East Aurora, N.Y.

BOOKS Helpful in Dealing with Children

Here is a list of books used in dealing with Children, used, and only one copy of each title:

1. Greatness and Simplicity of the Christian Faith, Henry Churchill King, A Revised edition of "letters to Sunday School teachers."
2. Seed, Flower, Fruit, Sunday Chats with Little Folks, Maggie Symington.
3. At Worship, a Hymnal for Young Churchmen.
4. Character, Samuel Smiles, paper bound.
5. Living Prayerfully, Kirby Page, Author of "Living Creatively."
6. Helpful Talks with Girls, By Elizabeth Ketling, 212-page handbook.
7. First Prayers for Children, by John Oxenham and Roderick Kunkerley.
8. The Greatest Story Ever Told, Two -- Christmas Programs broadcast in 1948.
9. The Teachers Candle Stick, Margaret - Slattery.
10. A Lovely Find, by William Allen Knight
11. Stories to Tell, compiled and Edited by S. A. Wilson.
12. Stories and Story Telling, Edward Porter St. John.
13. Toys and Things, Herbert Booth.

Some of these volumes are in "new" condition, while others are used and in good condition. The whole list, given above may be had for \$6.00; if necessary to separate and make two-parcels, wrapping- and shipping charges added for each.

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PSYCHIATRIC ASPECTS of SCHOOL DESEGREGATION

A 95-page paper bound book, formulated by the committee on social issues, Group- for the Advancement of Psychiatry, on the above title, is available from the publication office, 1790 Broadway, New York 19, New York, \$1.00 each. Ask for report No.37.

If you are too busy to pray, change your job, or your schedule.

SERMONS



HEAVEN

CLARENCE EDWARD MACARTNEY

TEXT: Psalm 88:10 "Wilt Thou show wonders to the dead?"

IN one of the greatest passages in English fiction, Charles Dickens in "Domby and Son" describes the passing of little Paul. In his fancy the dying child was always hearing the rushing of a river, rolling away to meet the sea. Locked in the arms of his sister, Paul tells her how fast the river runs between the green banks of the rushes. At length the boat glides out to sea; and now he is standing upon the farther shore. He tells his sister that he sees his mother, whom he remembers only by a photograph on the wall, and how the light about her head is shining on them. The golden ripple on the wall, telling that evening was at hand, appeared once more; but nothing else now stirred in the sickroom. "The old, old fashion that came in with our garments, and will last unchanged until our race has run its course, and the wide firmament is rolled up like a scroll; the old, old fashion - DEATH!"

In this life we are constantly confronted by that old fashion, Death. Thank God that in the Bible and in our Christian Faith, we are permitted to behold that other and older fashion, the fashion of Immortality.

It is one thing to talk about Heaven in a purely intellectual way, or as a proposition of theology. It is quite another thing to think about Heaven and speak about Heaven as the home of those we have loved and lost awhile. When we think and speak of heaven, we think of different faces and forms. One of a godly father or mother, another of a brother or sister; and still another of a little child.

Late Pastor of First Presbyterian Church
Pittsburg, Pennsylvania

One of my early recollections is that of seeing my mother standing before the fire place in our dining room and looking up at the portrait of her first born child which hung above the mantelpiece. She would address herself to that little girl, who died when she was three years of age, and would ask her where she was, and what she was doing now. "Where art thou now, my little-lamb?" Often that thought will come to those who "think of the friends over there,"

"Ah, Christ that it were possible for
one brief hour
To see the friends we love,
That they might tell us what and
where they are."

But we call, and no answer comes back, save the echo of our call. Only one person went to Heaven and came back to earth; and he was not permitted to tell what he had seen. St. Paul said that he was caught up into Paradise and heard wonderful things, such as it is not lawful for man to utter. What ever he saw and what he heard it must have been glorious indeed; but it did not please God to let Paul tell it, and no doubt that was for the best.

"Wilt Thou show wonders to the dead?" The Psalmist, at least in the particular mood in which he was writing, was not sure that God would show wonders to the dead. In his great illness and trial, with lover and friend put far from him, and with his life drawing nigh unto the grave, he draws back from its darkness and silence. But we have more light than he had, for Christ hath "abolished death and brought life and immortality to light in the Gospel." We are absolutely certain that God will show wonders to the dead,

and it is good for our souls, and comfort to our hearts, to think from time to time about those wonders.

I. THE WONDERS OF A PLACE

The wonders of heaven will be the wonders of a place. Jesus said "I go to prepare a place for you." This would fit in with what Paul tells us about a resurrection body, and also with what he tells us about having been transported into Paradise. Perhaps we have an unwarranted prejudice against thinking of Heaven as a place as well as a state. Jesus said to the Thief on the cross, "Today, shalt thou be with Me in Paradise." St. John tells us of the Heavenly City with its River of Water of Life, and its walls and gates flashing with precious stones; a city twelve thousand furlongs in every direction. That would reach from Philadelphia to Denver, and from Florida to Canada. This, I suppose, is a figure of speech; yet back of this figure of speech must lie the fact of the reality of a Heavenly place where heavenly beings live, and where they are conscious of one another's existence, just as there is an earthly place where earthly beings live. God has plenty of room in his universe for Heaven. The astronomers tell us that the universe is so vast that our sun would be like the millionth part of a speck of dust in a great city. As that speck of dust to the whole city, so our solar system is to the vastness of the universe. God has plenty of room for Heaven. Ezekiel, John, and Stephen, each one in far distant places-Ezekiel in Babylon, John on Patmos, and Stephen in Jerusalem-saw into Heaven. It may be that Heaven as a spiritual place lies all about us.

II. HEAVEN AS A STATE

Whatever it says about heaven as a place, the Bible has much more to say about heaven as a state. In his book, *The Religio Medici*, Thomas Brown says that when men in this world begin to talk about the life of heaven it is like two unborn infants, discussing in the mother's womb the nature of this life. I do not feel that this is a true analogy. We are not infants. We have had experience. We have rejoiced; we have loved; we have suffered; we have hoped; and we can well imagine what would please and delight our souls in the world to come. But, one asks, "Why not be content with the assurances of the Scriptures and leave it there-'I shall be satisfied when I awake in Thy likeness'; 'Where I am, there ye may be also'; and St. Paul's great assurance, 'Ever with the Lord'." But the soul likes to go further than that. Tertullian once said, "Tell me what thou art, and I shall tell thee what thou

shalt be." In other words, the life of the soul here in this world is a great mystery. But that does not prevent us from thinking and speaking of our life here in this world. Neither should the mystery which veils the life to come keep us from speaking and thinking about it.

Why are we not told more about Heaven? The answer to that is not given us in the Bible. It may be that we have been told all that we can receive at the present time. St. Paul said, that "it was not lawful," and not possible, for him to utter what he had seen in Paradise. Again, the probability is that more knowledge than we now possess would not bring us greater comfort, and would not warn our souls from evil more than the knowledge which we now have. Christ said that was so, at least concerning the punishments of the life to come: for he told the rich man in Hell who wanted to have Lazarus sent to preach to his five brothers, that such preaching would have no effect upon them. "If they hear not Moses and the prophets, neither will they be persuaded though one should go unto them from the dead."

Much of what is told us about Heaven is on the negative side. When you think of it, that is not strange. If you were going to describe to an untutored native of the Arctic regions some tropical country, you could hardly give him an idea of what it was like by telling him the things that ARE there. What would palm trees mean to a man who had never seen anything but snow and ice? What would the flash of brilliantly colored birds mean to one who had never seen anything but the gull and penguin? What would the elephant, the striped tiger or the tawny lion mean to one who had never seen anything but the polar bear or the floundering seal? You would have to begin the other way. You would have to describe that tropical land, first of all, by telling him what was not there-no ice, no snow, no polar bear, no polar night. So the Bible begins by telling us about the life beyond the grave. It tells us, first of all, what is NOT there.

"There shall be more curse." That means there shall be no more sin, the shadow of which is as universal as human nature and as eternal as human history. "There shall be no more death." Death and sin ride together in the world. What a reign death has had, since that day that Cain looked down upon the dying Abel whose blood the earth had swallowed up, down to him who at this very moment has paid the debt we owe to nature! But now the Last Enemy has been destroyed. Death has lost its sting and the grave its victory. "Neither shall they DIE ANY MORE."

"There shall be no more sea." The unrest of life will be quieted. There shall be no more pain. No groan of misery shall echo by day and no cry of anguish shall break the silence of the night. There shall be no more sorrow or sighing. How great the capacity of the human heart for sorrow! How wonderful then, is this promise, that "God shall wipe away all tears from their eyes."

"There shall be no night there." This, of course, is figurative language. What it tells us is that there shall be no more sin, which brings midnight on the soul, and no more sorrow, which brings darkness to the heart.

But now let us look on the positive side. Even if we had only these negative utterances about Heaven, they would be sufficient for our comfort and hope. But we have more than that. Perhaps the most suggestive thing on the positive side is that saying of St. Paul, "As we have borne the image of the heavenly." Here we had the image of the earthy, a relationship of body and soul perfectly suited to our earthly existence. There we shall have the image of the heavenly. But what will that image be like? "How will the change strike you and me in the house not made with hands?"

St. Paul said that Christ in His resurrection was the "first fruits of them that slept." That is, Christ in his resurrection body is the prophecy of our resurrection body, and the model and example of it. This lets us know that one of the wonders that God will show to the dead is the wonder of the Resurrection Body. The Christian doctrine is not redemption *from* the body, but redemption *of* the body, the body reunited to a redeemed soul. The Christian Creed is not, "I believe in the life everlasting," but, "I believe in the resurrection of the body *and* the life everlasting." To leave out that first clause is to leave out what the Bible tells us about the sanctity of the body, made in the image of God.

This present weak body is to be changed and made like unto the glorious body of Christ. Here, the body is subject to weakness and sickness, and is under the bondage of sin. And yet even here, in this life, under the shadow and limitations of sin, how wonderful the body is! How true and beautiful the expression the body can give to the most sacred and sublime thoughts and feelings. If that is so now, then what will it be like where we shall bear the image of the heavenly; when we can labor without fatigue, launch great enterprises that shall never fail, and when the wings of aspiration shall never be furled because of weakness and of sickness? The mystic Cherubim, graven on the walls of Taber-

nacle and Temple, with the head of the ox, the lion and the eagle, were perhaps a symbol of the powers of man's resurrection, body—the strength of an ox, the daring of the lion and the eagle's mastery of space; a composite of all the powers of Creation.

Again, the image of the heavenly will be the image of holiness. That will be another wonder that God will show to the dead. Here the image of the earthly is tainted and scarred with sin. Hence, the civil war and discord in our own hearts and the deep woe and agony of mankind. But when all this is no more, when all the Redeemed have washed their robes and made them white in the Blood of the Lamb, when our souls no longer cleave to the dust, when man naturally loves what God loves, when there shall no longer be warfare between what we would like to do, and ought to do, and what we do; when the whole legion of evil spirits has been cast out of man, and he sits clothed and in his right man at the foot of the Creator—all that God had in mind when He said, "Let us make man in our image—then, what will it be like? If, as Jesus said, the Holy Angels rejoice and sing over one sinner that repenteth, let us remember that what they are rejoicing and singing over is not merely what man has been delivered from, but what he has been restored to—the glorious image of God.

The wonders of Heaven will be the wonders of High Achievement. To do good, to achieve something worth while, to create something beautiful, useful and enduring, that is one of the highest joys of this life. I am sure it will be one of the highest joys of the life to come. In the parables of the Pounds and the Talents Jesus teaches, not merely that this life is a trial and probation for the next, but that the life to come will give new and unlimited opportunity. Instead of ruling over a few things, the soul shall rule over many things. Instead of ruling over one city, it shall rule over ten cities. In this life the greatest of human undertakings, are related to the sorrows and sins and ignorance and sufferings of mankind. But when all that has passed away, what will the work of a redeemed soul be? All we can say is that there must be a higher ministry and service in store for us. What it will be, goes beyond our comprehension; but we can be sure that it will be worthy of the redeemed body and the redeemed soul. Tennyson was sure that for Wellington

"There must be nobler work to do
Than when he fought at Waterloo."

And Matthew Arnold was certain that his father, Thomas Arnold, the master of Rugby, was still doing the will of God in the unseen world:

"Still thou performest the Word of the Spirit
In Whom thou dost live."

What has Abraham been doing since they buried him in the Cave of Machpelah? Over what kingdoms has Joseph been ruling as prime minister since they "buried him in a coffin in Egypt"? What lands has Joshua conquered since he won Canaan for God's people? What kings has Samuel anointed since they buried him in Ramah? What has Jeremiah been doing since they carried him down into Egypt? What souls has Barnabas, the Son of Consolation been able to comfort since they stoned him in the market place at Salamis? To whom have Mary and Martha been able to minister since they entertained Jesus for the last time at Bethany? To whom has eloquent Stephen preached the Gospel since that day they stoned him, "calling upon God, and saying, Lord Jesus, receive my spirit".

Finally, the wonders of Heaven will be the wonders of joy and love. Man was created for joy. That is why the Morning Stars sang together and all the sons of God shouted for joy over the creation of man. Christ said He came that man's joy might be full. In the life to come we shall drink of the cup of divine joy. "At Thy right hand there are pleasures forevermore."

One of the joys of heaven will certainly be the joy of reunion and recognition. Here friend after friend departs; but there, after the long and silent separation, will come the joy of reunion. Here for life's most tender relationship it is "until death do us part." When Thomas Jefferson was leaving forever his beautiful home at Monticello, he told his daughter Martha that he had left in a drawer something for her to read when he was gone. This is what he had written: "On that shore which will crown all my hopes, or drown all my cares, I hope to meet two seraphs, long vanished, my beloved wife and my daughter Maria." There it was not the political philosopher, statesman, or free thinker, who was speaking, but the universal heart of man.

Reunion and recognition in Heaven are assumed in the Bible; but it is also, at least inferentially, taught. St. Paul looked forward to the day when he would meet those to whom he had preached the Gospel at Thessalonica; and in the beautiful and oft-quoted passage in the First Letter to the Thessalonians, he tells those who are in sorrow for their beloved dead, to "comfort one another" with the words which he had spoken to them about the resurrection of the dead at Christ's Second Coming. But there could be no comfort in those words

unless they carried with them the assurance that those mourning Thessalonians would know in the Resurrection those whom they had "loved and lost awhile." To the Thessalonians on the Cross Jesus said, "Today shalt thou be with Me in Paradise." The immense significance of the repentance of that thief and his salvation between the Cross and the grave, marvelous though it was, must not be permitted to eclipse the teaching of Christ as to the future conscious existence of the soul and its bliss in Paradise. Jesus said to his disciples, "I go to prepare a place for you, that where I am there ye may be also." That was to comfort them in view of his coming separation from them. But there would have been no comfort in it, if when reunited with Christ they did not know him

The New Testament employs five beautiful metaphors when it comes to describe the change from the earthly life to the heavenly. One is that of moving out of a frail and perishable tent into a permanent house, the house not made with hands, God's building, for our soul, eternal in the heavens. Paul says we have a building from God, a house not made with hands; and Peter spoke of "putting off" his tabernacle or tent.

Another metaphor is that of the Exodus. Jesus on the Mount of Transfiguration spoke with Moses and Elijah about his "exodus" from this life on the Cross. The Children of Israel made an exodus out of the Land of Egypt and out of the house of bondage to the land of Canaan. So at death the believer makes an exodus, and passes from the bondage and limitations of this life into the heavenly Kingdom.

A third metaphor is that of sleep. Jesus said of the daughter of Jairus and of Lazarus that they were not dead, but sleeping. Luke said that Stephen, after he had been stoned by the mob, "fell asleep." And St. Paul said, "We shall not all sleep, but we shall all be changed." For the believer, death is like the slumber of the night, out of which we awaken to the life of a new and greater day.

A fourth metaphor is the "unmooring," or the sailing of the ship. That is the figure of speech Paul used when he was himself on the margin of the other world. In his last message he said to Timothy, "The time of my departure is at hand"; literally, the unloosing of the ship from its mooring. How beautiful that is! The time for my sailing has come. There in the harbor at Selucia or Miletus, or Rhodes, lies the ship, lifting up and down with the sea, straining at the hawser, as the seamen lift the anchor and hoist the horizontal sails; and away into the golden sunlight the ship sails on its journey to its unseen port across the seas. So is it at

death. The time has come to unmoor the ship and start on the last great voyage to the heavenly port:

"Sunset and evening star,
And one clear call for me;
And may there be no moaning of the bar
When I put out to sea."

The fifth metaphor, and the one which comes nearest to our hearts is that of "going home." That was the one used by Jesus himself when he was bidding farewell to his

disciples: "In my father's house, or home, are many mansions. I go to prepare a place for you, that where I am there ye may be also." For the believer death is the "going home." That is the way the devout used to speak of it. They never said that mother, or father, or brother, or son, or daughter, or husband, or wife, had died but that they had "gone home."

"We think at first that home is heaven;
We learn at last that Heaven is home."

THE INESCAPABLE CHRIST

HARRY A. G. ABBE

TEXT: Col. 3:11 "*Christ is all, and in all.*"

IN his book, "Out Of The Night," Jan Valtin has provided us with a graphic picture of the kind of world in which many of our fellowmen live. It is a world characterized by terrorism and destruction, by treachery and violence, by methods of torture that suggest the barbarities of a dark and ancient past. And, one scarcely need add, it is a world in which the spirit of Christ is **WHOLLY LACKING**.

As one reads this catalogue of horrors, one finds himself wondering what has happened to a civilization that transforms men into beasts and makes of cruelty a virtue. How far removed is this picture from the scene that is painted for us in Paul's letter to the church at Colossae! Paul writes: "*Set your mind on the things that are above . . . Put to death . . . fornication, uncleanness, passion, evil desire, and covetousness . . . anger, wrath, malice, railing, shameful speaking out of your mouth; lie not one to another; seeing that ye have put on the new man, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all. Put on therefore . . . a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other . . . and above all these things put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts.*"

Place these two pictures side by side and one can readily discern the distances between them. On the one hand brutality and hate, on the other hand compassion and love. Yes, these two pictures are far apart in time and in spirit, but they are closer than they

first appear in almost every other respect. For it was conditions similar to those we are now witnessing that inspired Jesus, with his gospel of love and goodwill, to act on; and the world that Paul knew was not noted for its sweetness and light. Of the century that saw the birth of the Christian movement, one observer writes: "*scarcely a year went by without wars or other disturbances: wars, rebellions, out-breaks and riots, and all of them with their concomitant of incessant bloodshed . . . Were we to count up one by one those who fell in the wars and rebellions and those murdered by Herod and the Procurators during this dreadful century, we should reach a total of not less than two hundred thousand men - an appalling number for such a comparatively small country; and it is even more terrible when we recall that those who died in war were the pick of the nation, physically, and those murdered by Herod were the pick of the nation, intellectually and culturally.*"

Yes, the first century of the Christian era was a brutal century. It seemed to thrive on violence. Crucifixion, the most terrible and cruel death which man has ever devised for taking vengeance upon his fellowmen, was a legalized form of punishment for dealing with certain types of criminals - a form of punishment which many Christian martyrs, as well as our Lord himself, found at the end of their road.

The first century was an inhuman century. Slavery was an established institution throughout the Roman empire, and the victories of the armies had introduced in the cities innumerable slaves, upon whom acts of the most odious barbarity were committed. According to Lecky, in his *History of European Morals*, "Old and infirm slaves were constantly exposed to perish on an island in the Tiber."

Congregational Church
Newtonville, Massachusetts

Rebellions, crucifixions, slavery, gladiatorial combats, intrigues fostered by various parties and groups, hatreds engendered between Roman and pagan, Jew and Gentile, violence, bloodshed, and general disregard for human life - this was the atmosphere into which Christianity was born and in which the Christian church was nurtured. And in the face of it all, Paul could say to his fellow Christians: "Be kind, be forgiving, let the peace of Christ rule in your hearts, for Christ IS ALL and IN -- ALL."

This was the Christian way of saying in the first century that, judged by the standards of Christ's gospel, the world which rabid nationalism and greedy imperialism had fostered stood condemned. And this is a truth that we in the 20th-century need also to learn. For violence begets violence, force begets force, hatred begets hatred. Judged by the standards of the Sermon on the Mount, judged by the standards set forth in the parables of the Prodigal Son, and of the Good Samaritan, much that the first century accepted as a matter of course and much that we accept as normal stood and still stands condemned. From one point of view it is not a very hopeful situation. For if after nineteen centuries the same truths need to be relearned by the sons of men what shall we say of our vaunted ideas of progress? There is, to be sure, something sadly depressing about it all. As a college student remarked a short time ago, "when one sees the plight our world is in, it is enough to make one wonder whether there is much that can be done about it!" Yes, there is so much of darkness and despair in our world that the attitudes of cynicism and pessimism are understandable. But, thank God, this is not the *only response* we can make. Certainly, it was not the response that Jesus made to the conditions that he faced. And when Paul said to his fellow Christians: "Be kind, be forgiving, let the peace of Christ rule in your hearts, for Christ is all and in all" - he was giving expression to a hope that has characterized Christianity at its best in every period of crisis and in every hour of darkness in the history of mankind.

There is hope! There is a better day ahead! There is a better age coming. Get ready for it. Help to bring it about by living as though it were here already. That is the burden of Jesus' message concerning the kingdom of God. That is the burden of Paul's message also, as he addresses the Colossian Christians. It is a truth which we, too, need to learn.

When someone asked Dr. Charles Beard, the historian, what lessons he had learned from history, he replied that he had learned four: 1. When it gets darkest the stars come

out. 2. When a bee steals from a flower it also fertilizes that flower. 3. Whom the gods would destroy they first made mad. 4. The mills of God grind slowly, but they grind exceeding small. Well, it is a fact that when it gets darkest the stars do come out. When all seems lost, God speaks and His is the Victory! This is one of the great assuring facts that the Bible tells us time and again in its inspired record.

The Hebrews enslaved in Egypt for three centuries, despairing of ever having their condition changed! But, *then came MOSES* to set them free!

Israel under Ahab, reverting to the sensual cults of the Canaanite baals; and Elijah, the prophet of Yahweh, rejected by king and people, alone in the desert! The still, small voice speaks. Elijah is encouraged. He discovers he is not alone; that there are seven thousand in Israel who have not yet bowed the knee to Baal. He returns to carry on the fight for the moral religion of Yahweh, and thereby helps to usher in a new day for his nation.

The Babylonian exile - a nation lost, a homeland gone! A despondent people have hung up their harps on the willows. And then the second Isaiah, that sweet singer of Israel, bursts into song. He tells of a God who does not faint, neither is weary. "He giveth power to the faint; and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fail; but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." The hope of the people was revived and the religion of the Hebrews a glorious rebirth.

Five centuries later, and the cult of nationalism had transformed the religion and life of a freedom-loving people into a rigid legalism like unto dry bones! And then Jesus came with his wholesomely realistic philosophy: *LOVE YOUR ENEMIES!* Do good to them that misuse you. Don't worry about the things that moths and rust can consume, but be wholly concerned about those things that are eternally significant. Worship God and be kind to your neighbor. Let your lives shine as lights in a dark world. Herein lies the essence of true religion, said Jesus. When things seemed blackest, Jesus gave to mankind a new perspective; and a new day dawned for humanity.

When the Titanic was going down and people were rushing for the lifeboats, word was passed down the line to the officers in the crisis, "Be British!" It was a great watchword, for it upheld the fine traditions of a seafaring people built up through centuries.

But on board ship was a man of God, the Rev. Robert Bateman, and as they stood on the sinking ship awaiting death, having put the women and children in the life-boats, he struck up a hymn in his deep-triumphant voice. And as the ship went down they sang. What he said to the people with fearful hearts and blanched faces was, "Be Christian!" That is the way the Christian meets disaster.

And if there is anything our world needs today it is that message: "Be Christian!" Not only must we meet disaster with that —

WATCHWORD upon our lips— we must meet the whole task of reconstruction, individual and social, with that watchword in our hearts: "Be Christian!" For all life, using the method of trial and error, is pushing to that conclusion. Every other road is a road with a DEAD END!

To translate into terms of living fact, that Christ is *all and in all*, and that His way is the only way for men and for nations; this is the task that we must undertake, if ever it is to be accomplished. For *if we do not do it, - WHO IN GOD'S NAME WILL?*

WE CAN'T GET BY

ROBERT E. GOODRICH, Jr.

WITHOUT THESE

TEXT: *John 10:7-10*

DID you ever wonder what Jesus really meant when He said, "I am come that you might have life...."? Obviously, He couldn't have been speaking of physical life: man possessed this long before Jesus was born in Bethlehem. So He must have been talking about a quality or a dimension in life which makes it more than mere physical existence. Thus a part of His mission was to save us from dying before we have lived....

This is a dreadful possibility! We may hold on to physical life for 20 or 40 or 60 or 90 years or more. None of us like to contemplate its end. A cartoon recently pictured an elderly man in a hospital, saying to the nurse at his bedside as she tried to reassure him: "Stop saying that I'll live to be 90: I am 90." We don't want to let go of physical life: There's a "will to live" which operates even below the level of consciousness! And yet our real concern should be that we may not die before we live!

Live Before You Die!

And this is what Jesus came to prevent, not for some of us, but all of us. He knew what was in man, and this explains His confidence that every person has the potential for real life. Look at the way He chose His disciples from the most ordinary, everyday persons, yet daring to commit to their hands the eternal gospel. He knew our potential: we don't have to die before we live.

All of this may have a special importance for us just now as we journey into a new era, which can be more than another year of existence for each of us: it can be

something really new! It can mark the beginning of life in a new way!

But—this isn't inevitable and it *doesn't just happen with a change of the calendar or our living address!* Before we begin to LIVE, we must have certain essentials which Jesus came to give us. We can't get by without them.

I. We Must Have An Invisible Means of Support!

This is the phrase which someone used to describe what we usually call a religious faith; an invisible means of support; it provides staying-power and standing-power, saves us from easy defeat by circumstances, holds our life together. Our faith is this important to every one of us. **WE CAN'T GET BY WITHOUT IT!**

Yet there is a tendency in some quarters to look down on religious faith. Steeped in the scientific spirit of our age, some try to persuade us that we can't live by faith, we've got to have **FACTS!** Faith was for more credulous age in the past.

The truth is, though, that whoever we are and wherever we are, we actually **WALK BY FAITH**—every day of our lives. Life isn't possible without it. How do we know that the roof over our heads isn't going to collapse in 15 seconds and smother us? We don't! We simply have faith that the house or building was constructed correctly. How do we know, when we're driving down the highway, that our front wheel isn't going to come off and send us hurtling into the ditch; we don't. We simply have faith in the manufacturer of the car or the mechanic who last worked on it. How do we know the milk we had for breakfast this morning came from a contented cow? How can we be sure that

First Methodist Church, Dallas, Texas

it didn't come from some old goat that laid down and died last night? We don't; we drink our milk by faith in the dairy which provided it.

WE LIVE BY FAITH

And we could go on and on for, be sure, we live by practice of faith. It's as natural as breathing and as necessary as bread. But if we're ever to know life in the dimension Jesus came to give it to us, if we're--- not to go under when the dark and difficult circumstances, come, then we must use this capacity for faith to lay hold on God, as it were; we must let faith provide a channel for His help and power and strength, giving us that invisible means of support which will keep us standing even when life would beat us down.

I once heard Minnie Pearl of radio and television fame speak at the youth night of a great Church conference. She told her own story of what faith in God has meant to her all through her life, even as a young girl. As I recall her story, there was a dreadful mistake made while she was in high school; through a mix-up of cards or something she was informed that she was a finalist in a beauty contest. You can imagine what it meant to her. She worked to make her clothes and her own person as attractive as possible. And then came the big night. Now it was her turn to walk out on the stage before the *JUDGES*, and the crowded auditorium. As her name was announced, she stepped out into the lights. And then everything stopped for her because---people began to laugh. The sound of their laughter beat upon the heart of a young girl. I doubt if she remembers how she got off the stage. But even as a girl, she had something inside of her which not only kept her standing, but went further to help her profit from that experience. It led her to see that maybe there was an advantage to having people laugh at you, maybe that was her talent! Maybe this is what God intended her to do! And so the experience which might have crushed her, helped her, instead. And she became a great comedienne in public life and a wonderful Christian in all of her life, ready to witness to what it means to have an invisible means of support.

None of us may have her experience, but all of us will come to days and hours when we won't be able to get by without this. And, Jesus, by His own life, and by His love and ministry, made it possible for us to have faith in God! We've got to have this *INVISIBLE MEANS OF SUPPORT*!

II. But Neither Can We Get By Without
Some Standards To Live By That Are
Too Sacred To Forsake.

In other words we must accept some boundaries for our life, principles we will not violate, moral laws we will not forget.

After all, without rules there is always chaos, isn't there? In a rough, tough section of a city, a man was trying to teach some boys how to play football. He explained the rules of the game and put the ball in play. It did not take long for the game to disintegrate into a kind of free-for-all with general disorder and confusion. "Fellows, fellows," he called to them, "come on, remember the rules, remember the rules!" "To heck with the rules," one of them answered: "Let's get on with the game."

But, of course, there isn't any game without rules. And neither can there be any life worthwhile without rules and standards, boundaries and principles which are kept and honored as too sacred to forsake.

Furthermore, this is the only way we'll ever be free to achieve anything or become anything in life. All freedom is dependent upon restrictions and disciplines. Sometimes we don't understand this. Sometimes a person will even say, "I'm tired of rules and laws: I want to be free to live my life. I'm tired of being hemmed in!"

FREEDOM DEMANDS RESTRICTIONS

But there's no real freedom without restrictions. You can prove it for yourself by a simple experiment! We're free, this is a free country, so try driving your car down town and parking in the middle of the street. You're a free person! Park wherever you wish! And if you don't want to go to that much trouble, then just drive down the left hand side of the highway or the street! And, when a car with a flashing red light and a wailing siren drives up beside you and a man in uniform motions you over to the side of the road, just tell him to go paddle his own canoe, that this is a free country! Go ahead and prove how free you are. Yes, do that! And call your pastor to come by the jail and visit you this week.

Or, if you don't want to run that kind of risk, then seek out two boys, aged 15 and 19, who were being held in a certain city-jail a few months ago. They were charged with attempted robbery: they were after dope. They wouldn't be bothered by moral standards or principles; they wanted to prove their freedom to do what they pleased. But talk it over with them; see if this brought them happiness or fulfillment of life. See if they felt really free there behind the bars. Of course, I don't know just what they would say to you today, but I do know that the 19 year old cut his wrists a couple of days after his arrest. And a day or two later, the 15

near old tried the same method of suicide. You see, the only way we can ever be free to realize the potential that is within us to fulfill the tremendous expectations which Christ has for us, the only way we can ever know what it is to live, is to accept some standards, draw some boundaries for our lives.

And here again, Jesus helps us. For He gave us the Sermon on the Mount in which His words are the sound of the silent laws of God and His universe. He didn't give these principles for His sake, but for our sake.

We can't get by without these principles and moral standards that are too sacred to forsake! This is the only way we can be really free to live!

III. And, Then, We Must Also Have
Something To Live For, a Purpose,
a Destination, Some Reason For Existence.

In New York City, there is a doctor whose specialty is helping older people, according to Guideposts Magazine. Perhaps you would expect that in working with people of 75 years and upwards that he would try to teach them patience and persuade them to settle down, to enjoy the thrill of a rocking chair, and to remember that they're only old once! But this doctor works on an entirely different principle. In fact, here is the prayer which he teaches them to pray sincerely:

"Hear me, Lord. Give me not pallid ease:
Give me races to run, mountains to climb,
burdens to lift.
Give me not nations to rule:
Give me people to love, worlds to serve,
and God to know."

Do you see what's involved in this prayer? Something to live for, something to strive for. And through this prayer, guided by the doctor, many an older person at long last -- has found life!

But it holds for every person of any age! People do not differ so much in talents and capacities as they differ in determination and purpose. An ordinary person, enchanted with a purpose, can achieve extraordinary victories.

America's Olympic Champion Bob Richards, that pole-vaulting parson, proves this. There's been a lot of discussion about what makes him a great athlete, why he's a champion. It's certainly not his physical build. He doesn't have the long arms of a pole-vaulter. His legs are not powerful. He doesn't have the height he should have. But one of Bob's chief competitors, a marine named Earl Ponder, probably put his finger on the

reason when he said, "Bob Richards doesn't win so much with natural ability; he beats us by sheer determination backed by prayer and work. His dedication and purpose make the difference."

Something To Live For

We can't get by without this! And again, Jesus furnished us with a cause to live for in the challenge to take up a cross and follow Him. It may sometimes be dangerous and oftentimes unpopular, but it would guarantee for us the thrill of knowing what it is to live. Our purpose could become to work with God for the dawn of some better day upon earth.

In one of his books, Dr. Luccock recalls a phrase often used in the announcement of the production of a play or a movie. "Casting problems are holding up production." Maybe everything else is ready: script and scenery are all set, but there are casting difficulties. Who will play the parts? Who can make the characters come to life? Who can give the play reality?

So everything may be ready in the mind and heart of God, and the setting is the world, but "casting problems hold up production." "Who will go for us and whom shall I send?"

Something to live for! Remember - an ordinary person enchanted with a purpose can achieve extraordinary victories!

And remember the prayer the doctor used:

"Hear me, Lord. Give me not pallid ease,
Give me races to run, mountains to climb,
burdens to lift.
Give me not nations to rule:
Give me people to love, worlds to serve,
and God to know."

We can't get by without these which Christ came to give to everyone of us: an invisible means of support, standards that are too sacred to forsake, and a cause to live for! With these it may be that the coming days will be new for us, or more correctly, we will be new for the coming days, and we'll know what HE meant when HE said, "I am come that ye might have life."

Population Up 3-Million In a Year

The population of the U.S. was 172,554,000 on Dec. 1, 1957, the Census Bureau -- estimated in mid-January, 1958, according to a report from Washington, D. C. on January 16, 1958. This represents an increase of 3,013,000 or 1.8% over the same day a year ago, and a gain of 21,421,000, or 14.2%, since the 1950 census.



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SEEING GOD

"Sunday after lunch, we packed up the car in NYC, and started for Trenton, on our way south to Durham," writes a student of Duke University, after a brief year-end breather.

"Along about five A.M., the other two were sound asleep, and I was driving along with only the full moon to keep me company. I was going almost directly west, through southern Virginia, and the moon was straight ahead, and just high enough so it was hidden by the roof of the car. But on the wind shield, I could see the reflection, much as on a calm lake. The thought struck me, in the quiet of the early morning, that that is the ONLY way we ever really see God. Without the protecting and reflecting windshield of human beings, and of the greatness of nature, we would have no knowledge of that wonderful, bright moon! BUT, it would still be there."

-LOIS C. PERKINS,
DUKE UNIVERSITY,
DURHAM, NORTH CAROLINA

"GO YE THEREFORE...."

"Jesus said, As ye would that men should do to you, do ye also to them." Many of you have been faithful visitors throughout the year, let us continue to go in search of those who need Christ and his church. In many ways we may be ignorant and unlearned, as Peter and John were but if we link our lives with God and let the power of God come through, we can be instrumental in changing life patterns for God, and building His Church here. We can all be friends to those we are trying to win in every hour of human need, and by God's help we can so live that our lives will speak truth. May many more join the ranks of those who GO inviting

others to COME, and may 1958 be the "Faithful Year" to our commission to "GO YE."

Many have visited during the Christmas season, sharing food and clothing with the less fortunate. Others have gone to supply their Spiritual needs, and many have gone to urge the assembling together for worship as Hebrews 10:19-25 teaches us.

- From Church Chimes, Shreveport, Alabama

A WASTED LIFE? Or was it?

Down in South Africa was a young student who was well trained in the languages. When he left the university and went as a missionary, he was told that he was only wasting his life. But his call had gripped his soul. To release himself from it was impossible. He found the dialects of those with whom he went to work very rich indeed, but none of them had been reduced to writing. He decided to translate the language, and give the natives the four Gospels, and perhaps the Acts, in their own tongue. This he did.

He then took the boat for England, but in the Mediterranean Sea a submarine met them. His manuscript was rolled in a sack, enclosed in rubber, and placed in a box. A Letter giving a key to the words as he had used them was enclosed, and a statement concerning the experience that had come to him.

When the U-boat torpedoed the liner, not one person was saved, and the manuscript went into the sea. Some weeks later there drifted ashore in a lonely part of Tunis, among bits of boats and dreadful wreckage, a box, which was picked up. It was opened, and the letter telling the story of the translation was handed to the consul, who later passed it on to a British clergyman. In London that manuscript was assembled, and the

printed book went back in the hands of an Oxford student to the tribe in Africa.

The paths of God may be devious, but behind every shadow He is still moving.

-- Exchange

I AM THIRD

When I walked into a certain man's business office for the first time, I saw a motto on his desk. Done in beautiful needlework, it was inclosed in a modest frame and stood in a prominent place. It said, "I Am Third,"

Even though I knew him fairly well, I hesitated to ask him about its meaning. But later on, after several more visits to his office, I made the inquiry.

"What is the meaning of the motto?" I asked.

He hesitated for a moment, and a misty curtain passed over his eyes as he began. "My mother was a devout woman. No better Christian ever lived. My father was a good Christian, too. It meant downright sacrifice for them to put me through school and to help me get a start in the business world.

It was the night when I left home for the first time that Mother brought me this motto.

When I asked about its meaning, she said, "Son, no matter where you go or how high you climb or how low you fall, always remember: God is First; others are second; and you are third."

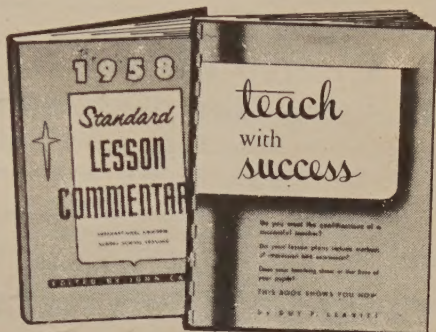
--Wouter Van Garrett, in "War Cry."

LIFE'S GREAT SECRET

If you thought some one could reveal to you the secret of a satisfying life, you would be attentive as he explained the nothing he had found and you had missed. The Apostle Paul does that in Philippians, fourth chapter, beginning with the words, "I have learned in whatsoever estate I am, therewith to be content," and ending with the words, "I can do all things through Christ who strengtheneth me." He had learned to be content, and the source of contentment with life was Christ.

Paul said something finer and deeper than appears on the surface of the words, "I can do all things through Christ." There were many things he could not do at the time he wrote those words. His actions were limited by his physical health which was never robust, by the fact that he was a political prisoner in Rome, and by many other circumstances over which he had no control. What he really said was that he was prepared for every ex-

perience of life because of his relationship to Christ. He could look to the present and into the future and say: "Life bring me what you will; I am adequate and prepared." And that is far finer than



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Christian Observer, Dec. 11, 1957.

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--W. Franklin Harkey

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essed. These letters were written to members of the family and others and they cover many topics. There are also many letters that have been discovered in recent years. The admirers of Wesley will cherish this volume, and indeed those who are not well acquainted with the great preacher of Methodism will find here food for thought.

—W. Franklin Harkey

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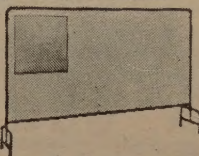


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